

The Evolution of Revolution



Grade Level: Grade 7
Content Area: Social Studies
Time to Complete: Three class periods
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1. South Carolina Curriculum Standards Addressed (T = Targeted, I = Introduced, R = Reinforced/Reviewed)

- Social Studies

- I. Time, Continuity, and Change: History

- 7.1.4 discuss the significance of the revolutionary periods (T, R)
- 7.1.5 describe the rise of totalitarian states. (R)
- 7.1.6 analyze the causes and consequences of world conflicts (R)
- 7.1.7 examine the implications of Communism and its effect on world history (T, R)
- 7.1.8 examine the prospects for political democracy and social justice in world regions (I)

- A. Chronological Thinking

- Distinguish between past, present, and future time.
- Establish chronological order in constructing one's own historical narratives.

- B. Historical Comprehension

- Utilize visual and mathematical data presented in charts, tables, pie and bar graphs, flow charts, Venn diagrams, and other graphic organizers.

- C. Historical Analysis and Interpretation

- Identify the author or source of the historical document or narrative.
- Explain causes in analyzing historical actions.
- Hypothesize influences of the past.

- D. Historical Research Capabilities

- Construct sound historical interpretations with evidence.

- E. Historical Issues: Analysis and Decision-Making

- Identify problems and dilemmas in the past.
- Analyze the interests and values of the various people involved.

- Identify causes of a problem or dilemma confronting people in historical situations.
- Evaluate implementation and consequences of a decision.

II. Power, Authority, and Governance: Government/Political Science

- 7.2.1 describe the major ideas concerning the necessity and purposes of government (R)
- 7.2.4 describe how the United States influences other nations and how other nations influence American society and politics (R)

2. Lesson/Unit Description

In this lesson, students will connect their prior understanding of the necessity and purposes of government with the understanding that revolutions (periods of complete change) can occur—often with the help and influence of other nations and individuals—when people do not feel that their government is meeting their needs. Students will understand that revolutions are sometimes bloody but are sometimes nonviolent and that history has repeated itself again and again in this regard. Students will review the violent establishments of new governments in India, the United States, and Germany and will compare two previously studied proponents of nonviolent revolution to a third, far less famous man who also helped to bring a change in government to his own country through peaceful means. Students will work in small groups to research Mohandas (“Mahatma”) Gandhi (India), Martin Luther King Jr. (United States), and Christian Führer (East Germany). After collaboration, students will create visual comparisons and write essays on these three men, focusing on their roles as leaders in nonviolent revolutions in India, the United States, and Germany and the marks they made in history.

3. Focus Questions for Students

- What kind of government oppression was each of the three men fighting against?
- What violent actions against the oppression were occurring in each man’s country?
- What was each man’s role in his plan for nonviolent resistance as an avenue for revolution?
- What was the result of each revolution?
- What happened to each man as an advocate of peaceful revolution?

4. Culminating Assessment

During the research component of the lesson, the teacher should informally observe groups to assess if students are on task and able to locate vital information. Groups should be given a performance grade when they give a presentation of their research to the rest of the class and present their information in some type of graphic display (e.g., time line, comparison chart, Venn diagram, political cartoon). Individual group members should be assessed on the comparative essay that each is assigned to write, using the information gathered from all of their group members.

5. Materials/Equipment/Resources

Included in this lesson:

- photographs of Gandhi, King, and Führer (attachment 1)
- “Peace Prayer Services at St. Nicholas,” by Friedrich Magirius (attachment 2)
- “Events in Fall 1989,” by Christian Führer (attachment 3)
- scoring rubric for essays (attachment 4)

Also needed to conduct this lesson:

- two resource books: *Mahatma Gandhi and Martin Luther King Jr.: The Power of Nonviolent Action*, by Mary King (Paris: UNESCO Publishing, 1999), which contains a chapter on the Pastors’ Movement in East Germany; and *Swords to Plowshares: The Fall of Communist Germany*, by Warren Snodgrass (Huntington, NY: Nova Science Publishers, 2000)

6. Teacher Preparation

- A. Assemble reference materials and schedule times for media center research.
- B. Establish criteria for group assignments.
- C. Investigate Web sites for research information.
- D. Make photocopies or transparencies of attachments 1 through 4.

7. Procedures

Teacher Activity	Student Activity	Assessments
Review British imperialism in India, the creation of the Jim Crow laws in the South after the American Civil War, and the establishment of a communist government in East Germany after World War II.	Listen and participate in the oral review of oppressive governments.	Informal questioning to gauge student retention of previously learned material

Teacher Activity	Student Activity	Assessments
Review the purpose and necessity of government in civilized societies.	Generate ideas for the reasons that governments are necessary.	Notations of group sharing of ideas (informal assessment)
Guide students in identifying instances in which people have been moved to try to change their government because it was not meeting their needs and wants.	Brainstorm a list of instances in which people have been unhappy with their government and then explain what they have done in each case to try to change or replace it.	Teacher observation of individual participation in and contributions to class discussion (informal assessment)
Lead a class discussion concerning examples of bloody, or violent, revolutions aimed at changing the existing rule or government.	Participate in the class discussion by giving examples of bloody revolutions in history.	Teacher observation of class participation (informal assessment)
Discuss examples of nonviolent revolutions against rules or governments. Steer the discussions to Mohandas Gandhi and Martin Luther King Jr. Direct students' attention to the photographs of these two men (on attachment 1).	Contribute to the discussion by citing people who led nonviolent demonstrations against oppression.	Teacher observation of the oral contributions of individual students (informal assessment)

Teacher Activity	Student Activity	Assessments
Introduce Christian F�hrer as another example of an advocate of nonviolent revolution against oppression. Direct students' attention to the photographs of him (on attachment 1), identify his country, and tell students that they will develop a comparison among the three revolutionaries through research.	Look at the photographs and listen to the story of Christian F�hrer, the Lutheran minister who led a nonviolent protest in East Germany against the communist government.	
Divide the class into research groups and assign topics for research: Gandhi in India, King in the United States, and F�hrer in East Germany.	Decide in small groups what members will be responsible for each of the three assigned revolutionaries and determine what information each member is to locate.	Teacher observation of group participation Evaluation of individual contributions to research information (informal assessment)
Give the class the opportunity to do the research. Distribute copies of the primary source materials (attachments 2 and 3).	Read and interpret information sources on the assigned topic. Share research information gathered with group members.	Teacher observation of individual contributions to group research

Teacher Activity	Student Activity	Assessments
<p>Explain your evaluation criteria for student performance on the individual research, the group graphic display of information, and the individual comparative essays, making reference to the essay scoring rubric you will distribute to the class.</p>	<p>Create your own note cards containing the research information that you have gathered on your assigned topics.</p> <p>Work with your group to create a visual graphic display based on the research information that the group has amassed.</p> <p>Write your own essay incorporating information gathered by your group and submit the rough draft for teacher evaluation.</p>	<p>Teacher evaluation of the note cards written by each student, the visual graphic displays created by the groups, and the rough draft of each student's essay</p>
<p>Distribute the scoring rubric for essays (attachment 4) to help students prepare their work before turning it in.</p>	<p>Use the scoring rubric to assess your group members' essays and to edit your own work. Make final revisions to your own essay before submitting it to your teacher for assessment.</p>	<p>Grading of final drafts of essays</p>

8. Differentiation of Instruction

The amount of research material required can be adjusted to differentiate for students with varying ability levels. Students with special needs can utilize assistance from the media specialist and other group members when deciding what information is important to record. Graphic organizers can be provided for students who experience difficulty doing research. Gifted or advanced students can be given the responsibility of assigning the research topics, filtering through research information gathered, and leading the group discussion to summarize the material and decide what information to include in the graphic displays. Students who are kinesthetic learners can be given the opportunity to record group information in the graphic displays, and artistic students may be allowed to design an illustration for the group display.

9. Extensions to Other Content Areas

This lesson can be integrated with the language arts curriculum and may serve as an opportunity for the teacher to work in conjunction with the language arts teacher by having students compose or refine their comparative essays using the writing skills taught and practiced in the language arts classroom.

Attachment 3
Gandhi, King, and Führer



Mahatma Gandhi



Martin Luther King Jr.



Christian Führer

Attachment 2

Peace Prayer Services at St. Nicholas Church in Leipzig, Germany

by Friedrich Magirius, Superintendent of St. Nicholas Church

When our ancestors painted the angel of peace above the altar, they surely did not anticipate that peace prayer services would be so important in the future. A decade ago we ourselves could not imagine that these simple beginnings would ever grow so important.

In the early eighties, the “peace decades” began, held each November. Young people would gather together for prayers over the course of ten days. While there were huge demonstrations in the Federal republic of Germany to protest the arms race, the arms buildup continued unabated in East Germany.

The only chance we had to discuss and reflect on this burning issue, was at meetings held within churches. A youth group from a congregation in eastern Leipzig [at St. Nicholas, led by Pastor Christian Führer] Leipzig first decided to hold these peace prayer services week after week, resulting in the regularly scheduled Monday evening services. Later the responsibility for conducting the peace prayer services was assumed by peace groups comprised of former “Bausoldaten” (people, who rendered their compulsory military service by serving in special, unarmed units), environmental activists, and people interested in third world issues. Together they sought to stir the public’s conscience and encourage action.

The East German government strongly opposed human rights violations as long as they occurred outside of the Warsaw Pact’s sphere of influence. But now groups had appeared inside East Germany which were demanding justice and respect for human rights within their own country. At times only a small number attended the peace prayer services. Again and again, however, a particular event prompted crowds of people to attend services in protest. The situation grew explosive where the number of would-be émigrés [those wanting to leave East Germany] began to grow. These applicants for emigration—mostly Non-Christians—had no other opportunity to gather and compare experiences but in our church.

Because of the different objectives of the grass roots groups, consisting of Christians and Non-Christians alike, it was not always easy to maintain a clerical [churchlike] atmosphere at these meetings. Still, together we were able to discover the topicality of the Bible’s message, especially the prophetic texts from the Old Testament or Jesus’ Sermon on the Mount. These two things do belong together: people need to discuss society’s urgent problems with one another, and they need to meditate and pray to God for support and guidance.

In September 1989, when some people in the crowd declared: “We want to leave” while others shouted: “We are staying here”, the number of arrests climbed[.] But, by that time, more and more citizens of Leipzig were committing themselves to the movement.

Days saw the windows of the church decorated with flowers; every night brought numerous glowing candles: signs of fundamental change! But the greatest gift was the spirit of peace that

reigned throughout, even on October 9 [1989], when everything was at stake. This peaceful attitude—for which we had prayed so many weeks on end with the words of the Beatitudes—spread from the hundreds who gathered in the churches for the peace prayer services to the thousands who flocked together in the city squares and streets.

Our peace prayer services will continue! We will deal with today's problems—such as support for the unemployed and efforts to integrate foreigners into our city—as we dealt with problems in the past. Our intercessions [prayers] and our commitments are just as necessary today as in the past, especially for the world's crisis areas where new wars and conflicts break out constantly. Thus, we can say with Dietrich Bonhoeffer [German Protestant theologian, 1906–45, who was an outspoken opponent of Nazism] that our Christian identity today consists of only two things: In prayer and just behavior.

(Source: this essay appears on the Web page titled “. . . And the Wall Came Tumbling Down,” at <http://home.att.net/~comtron_02/GAST/stories06.htm>.)

Attachment 3

The Events in the Fall of 1989

**by Christian Führer, Pastor of St. Nicholas Church
in Leipzig, Germany**

NOTE: The following account of the historic events that occurred in Leipzig, Germany, during early October 1989, was written by Pastor Christian Führer. It should be read as a page from his personal diary rather than as an article written for publication. Christian Führer is a member of the pastoral staff at St. Nicholas Lutheran Church, whose leadership role in East Germany's peaceful revolution is now legendary. Pastor Führer's reflections were made available to participants in an International Ecumenical Seminar in July 1990, which was sponsored by the Lutheran World Federation's Institute for Ecumenical Research in Strasbourg, France. It is also available now in the Internet at on the Web page titled ". . . And the Wall Came Tumbling Down," at <http://home.att.net/~comtron_02/GAST/stories06.htm>.

In the fall of 1980, Monday Peace Prayer services were inaugurated at St. Nicholas in response to nuclear weapon deployments in Western Europe. As the decade progressed, these "prayer meetings" embraced the whole range of peace and justice issues, including problems within the East German society. They became a focal point of nonviolent resistance as opposition to the Communist government grew throughout 1989. By the end of October, the "Monday Demonstrations" in Leipzig numbered more than three hundred thousand participants. The Peace Prayer of October 9 marked a crucial turning point in the life of the revolution.

"Nikolaikirche [St. Nicholas Church], open to all" became reality in autumn 1989 and [it] surprised us all. After all, it united people from the whole of the former GDR [the German Democratic Republic, or East Germany], those who wanted to leave the country and those who were curious, regime critics and Stasi (State Security Police) personnel, church staff and SED [Sozialistische Einheitspartei Deutschlands, the Socialist Union Party of East Germany] members, Christians and non-Christians beneath the outspread arms of the crucified and resurrected Jesus Christ. In view of the political reality between 1949 and 1989, this defies all imagination. But it was now reality, exactly 450 years after the introduction of the Reformation in Leipzig, 176 years after the Battle of Leipzig. Now it was Leipzig once more.

From 8 May 1989, the access roads to the Nicolaikirche were checked and blocked by the police. Later the access roads and autobahn exits to Leipzig were subject to large-scale checks or even closed during the prayers-for-peace period. The state authorities exerted greater pressure on us to cancel the peace prayers or at least to transfer them to the city limits. Monday after Monday there were arrests or "temporary detentions" in connection with the peace prayers. Even so, the number of visitors flocking to the church continued to grow to a point where the 2,000 seats were no longer sufficient. Then came the all-deciding October 9, 1989. And what a day it was!

There was a hideous show of force by soldiers, industrial militia, police and plain-clothes officers. But the opening scene had taken place two days before on October 7, the 40th anniversary of the GDR, which has gone down in the history of the GDR as a national day of mourning. On this day, for 10 long hours, uniformed police battered defenseless people who

made no attempt to fight back and took them away in trucks. Hundreds of them were locked up in stables in Markkleeberg. What's more, a timely article had been published in the press saying that it was high time to put an end to what they called "counter-revolution", if needs be 'by armed force'. That is the way it looked on October 9, 1989.

Moreover, some 1,000 SED party members had been ordered to go to the Nikolaikirche. 600 of them had already filled up the church nave by 2 p.m. They had a job to perform, like the Stasi personnel who were on hand regularly and in great numbers at the peace prayers. Something, however, had not been included in the plans, had not been thought of. In so doing, these persons were also exposed to the word, the gospel and its impact! I always regarded the fact that countless members of the Stasi heard the Beatitudes from the Sermon from the Mount, Monday, after Monday as something positive. Where else would they hear this?

And so it was that these people, including SED party members, heard Jesus Christ's gospel, which they didn't know, in a church where they were out of their depth. They heard from Jesus who said: "Blessed are the poor", and not: "Anyone with money is happy." Jesus said: "Love your enemies", instead of: "Down with your opponent." Jesus said: "Many who now are first will be last", and not: "Everything stays the same." Jesus said: "For whosoever will save his life shall lose it and whosoever will lose his life for my sake shall find it", and not: "Take great care." Jesus said: "You are the salt", and not: "You are the cream."

And so the prayers for peace took place in unbelievable calm and concentration. Shortly before the end, before the bishop gave his blessing, appeals by Professor Masur, chief conductor of the Gewandhaus Orchestra, and others who supported our call for non-violence were read. This cooperation in such a threatening situation is also important, this solidarity between church and art, music and the gospel.

And so these prayers for peace ended with the bishop's blessing and an urgent call for non-violence. And as we—more than 2,000 people—came out of the church. I'll never forget the sight, tens of thousands were waiting outside in the Square. They all had candles in their hands. If you carry a candle, you need two hands to prevent the candle from going out. You cannot also hold a stone club in your hand. And then a miracle came to pass. Jesus's spirit of non-violence seized the masses and became a material, peaceful power.

Troops, industrial militia groups and police were drawn in, became engaged in conversations, then withdrew. It was an evening in the spirit of our Lord Jesus for there were no victors or vanquished, no one triumphed over the other, no one lost face. There was just a tremendous feeling of relief. This non-violent movement only lasted a few weeks, but it caused the party and ideological dictatorship to collapse.

"He has brought down mighty kings from their thrones, and lifted up the lowly." "You will succeed, not by military might or by your own strength but by my spirit, says the Lord"—that is what we experienced. There were thousands in the churches. Hundreds of thousands in the streets around the city center—but not one broken shop window. This was the incredible experience of the power of non-violence.

Horst Sindermann, who was a member of the Central Committee of the GDR, said before his death: “We had planned everything, we were prepared for everything, but not for candles and prayers.”

The prayers for peace continue. A Church initiative for the unemployed has come into being at the Nicolaikirche. Thus, the Nicolaikirche remains what it was: A house of Jesus, a house of hope, a refuge and source of the new departure [new way of life].

Attachment 4
Scoring Rubric for Essays

Ideas and Development

- extensive development of main idea with many supporting details = *superior* = 4
 - good development of main idea with some supporting details = *good* = 3
 - adequate development of topic with a few details = *fair* = 2
 - weak development of main idea with little or no details = *poor* = 1
- Score:** _____

Organization

- completely organized with smooth flow of sequence = *superior* = 4
 - somewhat organized with some flow and evident sequence = *good* = 3
 - loosely organized without showing sequence = *fair* = 2
 - not organized = *poor* = 1
- Score:** _____

Knowledge of Social Studies Content

- extensive application of content knowledge related to assignment = *superior* = 4
 - good demonstration of social studies related content = *good* = 3
 - a little knowledge of factual content related to assignment topic = *fair* = 2
 - insufficient use of content knowledge related to topic = *poor* = 1
- Score:** _____

Use of Evidence of Support Position

- many references to sources used to support student position in essay = *superior* = 4
 - some sources cited to support student position in essay = *good* = 3
 - few sources cited to support student position in essay = *fair* = 2
 - no sources cited to support student position in essay = *poor* = 1
- Score:** _____

Capitalization, Spelling, and Punctuation

- no mechanical errors in essay = *superior* = 4
 - few mechanical errors in essay (1 to 5) = *good* = 3
 - some mechanical errors in essay (6 to 10) = *fair* = 2
 - many mechanical errors in essay (more than 10) = *poor* = 1
- Score:** _____

Grading Scale

TOTAL SCORE: _____

18–20.....	Superior	A
13–17.....	Good	B
8–12.....	Fair	C
0–7.....	Poor	F